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THE PRESENTATION IN THE TEMPLE

By Gozzoli

The Holy Cross Magazine

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The Sin Against The Holy Ghost

BY BONNELL SPENCER, O. H. C.

I. The Unforgivable Sin

Mark 3:28-9. Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

Anyone who tries to minister to souls has had the question asked him many times, "What is the sin against the Holy Ghost? What is the unforgivable sin?" The emotional strain manifested by the questioner shows at once that the question is not merely academic. Clearly the person has some sin on his conscience which he fears is unforgivable. The frequency with which the question is asked seems to indicate that such fear is haunting many souls.

In view of our Lord's clear statement that there is a sin against the Holy Ghost which is unforgivable, it is quite right that we should fear it. But if such fear is to be intelligent,

if it is to protect us from committing the unforgivable sin, we must know exactly what the sin against the Holy Ghost involves. The sins that people have on their consciences, when they fear they have committed the unpardonable sin, almost certainly are not sins against the Holy Ghost at all. On the other hand, there are factors in modern civilization that tend strongly in the direction of the sin against the Holy Ghost. We are all to a greater or lesser extent influenced by these tendencies. Since they are so dangerous, we should be able to recognize them for what they are, and thus be on our guard against them.

I propose, therefore, that we try to determine what our Lord meant by the sin against the Holy Ghost. In this article, we shall face the question, what is it that makes a sin unforgivable? In the following installments we shall explore the tendencies toward this sin which our Lord pointed out to his

contemporaries, and find their counterparts in the world today.

What, then, makes a sin unforgivable? First, let us note that, from the point of view of strict justice, all sin ought to be unforgivable. For what is sin? It is the revolt of the creature against his creator. It is the refusal of man to fulfil the purpose of his existence. Man is created to know, love and serve God. Every sin, no matter what form it may take, is by definition a disobedience to God's will, a rejection of his Love, an insult to his majesty. It is an infinite offence. A creature, absolutely dependent on God for his existence from second to second rejects God, seeks to be independent of God, sets himself up in the place of God, shouts defiantly at God, "My will not thine be done."

That is what every act of sin involves, no matter how small we may consider the sin. It is a flouting of God's law, a spurning of his love. If the insult to God were not so horrible, and the consequences to us so tragic, sin would almost be funny. We who depend on God for everything, seek to be independent. We, who have nothing of our own, not even our own selves, try to stand on our own feet. For what we think we want, we turn our backs on the Source of all good. We repay the divine love, who created us, by loving ourselves instead of him.

Sin is an infinite offense against God. We commit it deliberately, of our own free will.

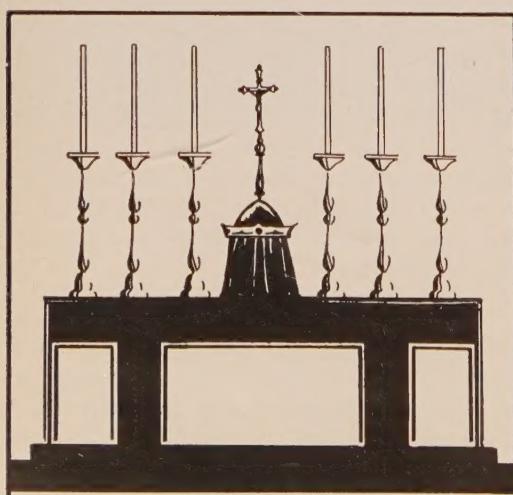
It is true that we are tempted. But God never permits us to be tempted above that which we are able to resist. He always gives us sufficient grace to overcome our temptations. Again and again we reject that grace. We yield to temptation. We prefer some selfish pleasure or advantage to the eternal love of God. We deliberately reject his love.

Justice demands that we take the consequences of this flouting of his divine majesty. The only possible consequence of the rejection of God is that we be cut off from him forever. That is precisely what is meant by eternal damnation. That is what every sin deserves. That is what every sin asks for. By sin we choose to live by and for ourselves apart from God. It is only just that we be allowed to suffer the consequences of that choice. God is perfect justice. He must, therefore, let man pay the price of sin.

God also is love. But love also demands that man pay the price of sin. Love requires that man be treated as a free and responsible being. Unless he is free and responsible, he does not have the capacity to love. Love is a free and willing choice of another, i.e., preference to self. Love is possible only because we are free to choose and take the consequences of that choice. We can love God because we are free to choose or to reject him. Since we are created to love God, and to find in loving him our eternal joy, it would not be love on God's part to deprive us of our power to choose and take the consequences of our choice. It would not be love on God's part to deprive us of our capacity to love.

Therefore, God cannot overlook our sin. He cannot condone it. He cannot connive with it. He cannot treat us as irresponsible. Because he is a God of justice, mercy and love, he must let us take the consequences of our rejection of him. He must let us pay the price of sin. But that price is eternal life without God. It is eternal damnation. If we must pay that price ourselves, then all sin is unforgivable.

There is nothing we can do to make up for sin. We cannot serve God better than we ought. We cannot do more for God



than he deserves, and thereby build up a surplus of merit with which to balance out our past failures. Our Lord
 Lk 17:10 pointed this out clearly when he said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

And what are we commanded?
 Mt 5:48 "Be ye therefore perfect, even as your Father which is in heaven is perfect." Do that, and we are still unprofitable servants. We have done no more than what is required of us. Hence we cannot love God more than we ought. We cannot make up for past failures to love. We cannot pay the price of sin and be saved.

There is the dilemma of human sin. Man must pay the price. Yet man cannot pay that price and be saved. Only God could resolve that dilemma. And
 Jn 3:16 he has resolved it. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God himself became Man. He took our human nature through the Virgin Mary. As Man, he lived the perfect human life. He, therefore, did not deserve to bear the consequences of sin. Yet of his own free will he accepted and bore the consequences of sin in this life. He allowed himself to be subjected to the agonizing tortures of an ignoble criminal's death. He willingly bore the suffering and death on Calvary as a sacrifice for the sins of his fellowmen. He did this as Man. His totally undeserved suffering really borne was an infinite act of divine love. It is capable of making up for the infinite offense of human sin. It was the "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Because of it all sins are forgivable.

All sins are forgivable. There is no act of sin, however wicked, however despicable, however devastating, that has not been atoned for by the all-sufficing sacrifice of Christ. The Lamb of God has taken away the sins of the whole world. All sins, each and every sin, is forgivable, if the sinner will accept forgive-



SAINt MATTHIAS
(Courtesy of the Metropolitan Museum of Art)

ness. If the sinner will accept forgiveness. There is the one, the necessary condition. There is the clue to the unforgivable sin.

Christ paid the price of sin. But he paid it on our behalf. He did not pay it instead of us. He paid what we could not. He made the infinite act of reparation. We still have our part. We must repent. We must desire to be freed from sin. We must be willing humbly to accept an undeserved forgiveness. We must be prepared to give up the selfish gains of our sins and to bear cheerfully and willingly the slight sufferings God allows to come to us. None of this, in and of itself,

would make up for sin. Only Christ can pay the full price of our sins. We cannot be saved apart from him. But he cannot save us without our cooperation. We must be willing to be saved. We must demonstrate our willingness in action: repent, accept forgiveness, let God turn us back to him—convert us. We must take up our cross and follow Christ.

Our repentance is the work of the Holy Spirit in our souls. It is he who convinces us of sin. Speaking through the voice of conscience, he enables us to distinguish right and wrong. When we have done what is wrong, he prompts us to sorrow for our sin. He bids us face it, admit it without evasion and without excuse. He encourages us to turn from our sin, abandoning the evil gains, and to throw ourselves humbly on the undeserved mercy of God. He gives us the hope, with which to expect the divine pardon, and the humility, with which to accept it. Thus the Holy Ghost makes us receptive to God's forgiving love.

But we can reject the work of the spirit in our souls. We can stifle the voice of conscience until it is no longer heard. We can convince ourselves that God helps those who help themselves, and proceed to help ourselves liberally to that to which we have no right, and to cling tenaciously to that which we have selfishly grasped. We can set out to build for ourselves the kingdom of heaven according to our own blueprints and relying on our own strength. We can become so intoxicated with our self-esteem that we assume God must be well pleased with us. It never occurs to us that we need his help, much less his forgiveness. This is the sin against the Holy Ghost.

For this sin there is no forgiveness. A soul that has thus reversed the whole standard of values, that thinks wrong to be right, selfishness to be the service of God, and pride to be a virtue, obviously cannot repent. He is aware of no sins for which to be sorry. He feels no need for anything that he cannot supply for himself. He senses no inadequacy in his own accomplishments. It may be that the world does not appreciate him. So much the worse for the world. He will bear its buffets with courage. His head is bloody

but unbowed. He shouts defiance at the universe and at God—

It matters not how strait the gate,
How charged with punishments its scroll,
I am the master of my fate,
I am the captain of my soul.

If this attitude becomes settled and unchangeable, that soul is beyond the reach of God's mercy. He knows no occasion for repentance. Therefore he cannot repent. Therefore he cannot be forgiven. He has committed the sin against the Holy Ghost.

An understanding of the true nature of the sin against the Holy Ghost is always a consolation to those who fear they have committed it. The sin of which they are afraid is one for which they are deeply sorry. Their fear that it is unforgivable is the measure of their penitence for it. God's mercy has long since answered their repentance with forgiveness. Those who fear the sin against the Holy Ghost are, in that instance at least, certain not to have committed it.

The great danger of the sin against the Holy Ghost is that by its very nature we are unaware of its sinfulness when we commit it. By definition it is a state of unawareness to sin. It must be embraced deliberately, of course; otherwise it would not be sin. Even if it can be approached so gradually that, though we are aware of the sinfulness at each step as we take it, we are unaware of the extent of our rejection of God. Little by little we can disregard the voice of conscience till at last it is no longer heard. Little by little we can become convinced of our right to enjoy the fruits of our selfishness. Little by little we can become complacent about the state of our souls. Thus we can slip deliberately yet imperceptibly into the sin against the Holy Ghost.

For this reason our Lord warned the people of his day against this sin. He means that warning for us also. In our subsequent articles we shall examine the situations which our Lord pointed out to his contemporaries as tendencies toward the sin against the Holy Ghost, in order that we may see how the same dangers may arise in our times and in our own lives.

Who Is God?

BY KENNETH R. TERRY, O. H. C.

A precocious little boy one day posed this question to his uncle, a Benedictine Abbot. "Who is God?" It was this boy, known later as St. Thomas Aquinas, who subsequently spent the whole of his life seeking the answer. God does not ask much of us, but He does ask all that we are. The question, "Who is God?" will start each of us on a life-long adventure because it is the most important question we have ever asked.

We all know by experience that in our everyday-workaday world. "Ideas have consequences". Our ideas about all sorts of things affect the way we live and what we do. What we believe matters because we act on our beliefs. There is a very popular notion, stated more often than acted on, that it doesn't matter what you believe as long as you are living a good life and are doing what is right." That sounds very magnanimous. Actually, it is sheer nonsense! After all, how do we know what is the "good life"? What are "right actions"? We have to believe *something* about the meaning of our life if our life is to make any sense whatever. And what we believe about the purpose of our life will necessarily determine the way we live and the end toward which we are striving.

Now, what happens when individuals have wrong ideas about the world or about man's purpose?

Scientists are constantly discovering what our world is like, and on the basis of that knowledge they frame what we call "laws of nature." Moreover it is not only nice, but necessary for us to know what these laws are if we want to go on living. Our world is external to ourselves, and if we are going to live in it, we have to conform to it. I may honestly believe there is no such thing as a "law of gravity." I may even be quite sincere in believing that. But, as a matter of fact, I am quite mistaken—as I would discover if I stepped off a two storey build-

ing! If I survived, I would no doubt alter my "belief" to fit the facts!

A right belief about what man is like—what his purpose in life is—also matters, because it affects the way in which we live together. Wrong belief can have disastrous consequences for the individual and for society. The Nazis, for example, taught that Germans were intended to be the master race to rule the world. Acting on that belief, they filled the world with horror and suffering. Similarly, Communists believe that the individual is *always* less important than society as a whole. Acting on that belief, they ignore the individual value of each person and see nothing wrong in exterminating anyone who happens to disagree with them.

We know by our experience, then, that in practical affairs our beliefs do matter because we act on them. Right belief leads to right actions and wrong belief leads to wrong actions. That is inescapable!

All of this is quite clear to most of us when we consider these so-called practical matters." But do people generally consider the importance of a right belief about God? This area of our life, so many say, is all very vague and "impractical" anyway, so everyone should decide for himself what he will believe. But what is more practical than knowing what God is like? We must have a right understanding about the nature of God because our belief about God determines our relationship to Him and to each other. It will affect the way we pray. For how can we talk to God unless we know who He is? It will affect our daily life. For how can we live a good life and do what is right unless we are doing God's will? Right belief matters supremely here because it will determine what we will strive to become, and what we inevitably come to be, by our very living and doing.

Now almost everyone has some idea about what God is like. (Even if someone says

he doesn't believe in God, he will spend hours telling you what he doesn't believe God to be!) We may be very vague and confused in our ideas, but when we talk about God we have some notion of what we mean. Now, the question "What is God like?" is not a theoretical problem—something to tickle the fancy of philosophers or parish priests. It is a supremely practical question. It is *the* important question of life!

Today, however, we have a tendency to stress chiefly what *we* think about God, although we seldom impose our opinions in other areas. In the field of science, for example, all one need do today is to affirm, "Science says . . ." and we accept what science says without argument. But we fail to accept the fundamental premise of Christianity from which all belief about God and man results.

On the other hand, if we would accept this premise, we would soon come to realize the uniqueness of Christianity. Christianity is concerned with what God says about Himself, and not with what we may think about Him. Christianity tells us that God always takes the initiative in dealing with us. He is ever reaching out toward us. God loves what He makes. He loves the world He created and each one of us. God made us dissatisfied with anything less than Himself—as though He had created us with an emptiness which only He can fill. Nothing, or no one, can satisfy our emptiness except God who alone can fulfill our need for love, for beauty and for truth. As St. Augustine reminds us, "Thou hast made us for Thyself and our hearts are restless until they rest in Thee." God is the center of all things. And everything God made meets in Him who created all things—just as the spokes of a wheel meet at its hub.

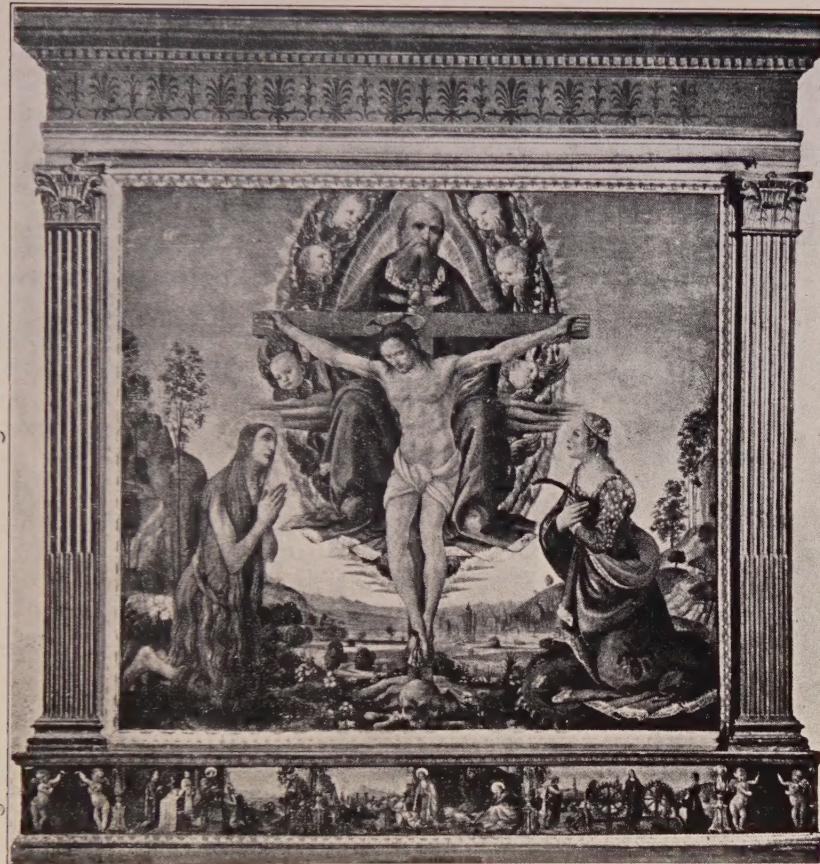
So we must begin there—at the center of all things, at the hub—with God, if we are going to understand ourselves or make sense out of the world in which we live. Knowing God, will show us what we are like because we are a reflection of Him. Knowing what God is like will help us to understand the world He made, so that we can use the things of this world as God intended them

to be used. To know God, then, is the most important and fundamental knowledge we can have.

Men have always sought to know God. Conscious of their own inadequacy and awareness of the universe outside and beyond themselves, they have longed to know God who is the source of all things. And God on His part, has always sought after—longed for us. Remember, we said "God loves what He makes. He loves the world He created and each one of us." So God began to prepare man for the time when He could reveal Himself once and for all. This preparation took centuries during which God gradually revealed Himself,—first to His Chosen People, the Jews, through their spiritual leaders (Abraham and Moses), through the prophets (Isaiah, Ezekiel, Amos, Hosea) and finally, God became man to show us what He is like.

At a definite time in history, at a particular place among men, in a definite and concrete way which men could understand, God took our human nature and "dwelt among us," in the Person of Jesus Christ of Nazareth. In Jesus, God has revealed Himself to us. And the way in which He reveals Himself tells us what God is really like. Now we no longer need to guess about God. In Christ, God has shown Himself once and for all. In Christ we see God act. In Christ we hear God speak. This is not just a beautiful theory or a comforting story. It actually happened! God walked among men and talked among men. That is the GOOD NEWS—the Gospel. A woman once sat by the well at Sichar and talked face to face with God! A man was carried by some of his friends into God's presence and God reached out His hand to touch and heal him.

Now because God has revealed Himself it matters very much to us what He is like and what he has shown Himself to be. For our lives are necessarily related to Him who made us. St. John writes in his Gospel: "In the beginning was the Word, (i. e. the Son of God) and the Word was with God and the Word was God." . . . "and the Word was made flesh and dwelt among us." Christ, St. John saw God!



THE HOLY TRINITY

By Il Graffione

Furthermore, God has shown Himself to be concerned with each individual's daily life!

"The Lord is my shepherd; therefore I can lack nothing.

He shall feed me in a green pasture; and lead me beside the waters of comfort.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff comfort me."

"O Lord thou hast searched me out and known me; thou knowest all my down-sitting and mine uprising; thou understandest my thoughts long before.

Thou art about my path and about my bed; and art acquainted with all my ways.

Whither shall I go then from thy spirit: or whither shall I go then from thy presence?

If I climb up into heaven, thou art there; if I go down to hell, thou art there also.

If I take the wings of the morning and remain in the uttermost parts of the sea,

Even there also, shall thy hand lead me, and thy right hand shall hold me."

God is not someone remote—remote from our daily experiences—unconcerned with our problems, our joys and pain, our needs and hopes,—inaccessible to us. He is nearer

than hands or feet. God is Love. And His love surrounds everything He has made including us. He is God from whom we cannot escape, for He gives us life, breath, our soul and body. God is in His universe, sustaining it, upholding it, moment by moment. Pause for a moment and think of Him in this way. Realize His presence here and now at the very center of your soul, holding you, surrounding you with His love.

To realize God in this intimate way is what we mean by a living faith—a faith which knows that whatever may happen to us we are in God's hands. He will never leave us.

So often we become confused by our knowledge of the size of the universe in which we live. But that knowledge should not frighten or bewilder us. Remember that beyond that immensity is God who is Love. He has a purpose for His creation. He has a purpose for each one of us.

Our world is simply the overflowing of God's love in time and space. He doesn't NEED the world or us! He made us for fellowship with Himself. God wants our love. So we see how true it is that "love makes the world go round". It is God's love which made the world and sustains it. Even our love is creative. Our love always seeks to express itself. And God's love is no different. It created the world and expresses itself in all that He made.

God has revealed all of this to us in Christ. If we fully realize how true this is, our own life becomes meaningful. It has a point and direction to it. For we are children of God. We come from Him, we belong to Him, and the final purpose of our life is to return to Him. Our whole life is to be centered in God. (Strictly speaking, it isn't ours at all! It belongs to Him).

We depend completely upon Him for everything! Yet we often refuse to recognize that dependence. How often we take God for granted and think of ourselves as "self-made men." Yet we cannot lift so much as a finger or blink our eyes or breathe without His will. The air we breathe, the food we eat, all that we have and are, is the gift of God.

Furthermore, because God is love, He is lovable. We are made to know Him, to love Him and to serve Him. We can only love a person. We cannot love an abstract principle or idea. I once read a perfectly ridiculous description of God as "the supreme dynamic in an existential medium." Can you hear some child saying: "O Supreme dynamic in an existential medium, help me!"

God cares very much for men in nations and in groups, but the great emphasis in the Christian faith is that the individuals make the nation. Not mass production, but every Tom, Dick and Harry is the care of God. The fundamental certainty of the Christian religion is that God cared so much for us men that He has given Himself for our salvation. "For God so loved the world that He gave His only-begotten Son to the end that all who believe in Him should not perish but have everlasting life." "Greater love hath no man than this that He lay down His life for his friends.—Ye are my friends! And God in Christ did just exactly that! To save us from our self-centeredness, God in Christ died for us because He loved us that much! What more can He do for us than He has already done?

"Man, why art thou so unkind to Me?"

What wouldst that I do for thee more?"

God has revealed Himself to be love—love creating, love sustaining, love redeeming each one of us. Great as this revelation is, there is so much more that God has to tell us about Himself.

Here are just a few of the profound truths that we know about God because He has shown us Himself.

God not only creates beautiful things, He is beauty. Learn then to see in everything that is beautiful an expression of God's nature. In the eternal life of the Godhead (Father, Son and Holy Ghost) there is the fullness of joy and happiness. He wants us to share in that joy and happiness. God rules His world. He is all-powerful. Remembering that will give us a calm assurance of God's care for us. And it will give us a true perspective about our present world problems. We have no reason to be afraid of anything because we are children of God.

and God is mercy. "It is the Lord's mercies that we are not consumed because His compassions fail not; they are new every morning." What comfort—what strength and hope there is in knowing that! Life becomes a series of new beginnings for each one of us. It is always possible for us to make a new start and to return again to God, assured of His forgiveness. God knows all things, even our inmost thoughts, our needs, our hopes and fears. He is always present with us, above us, around us, within us. These are just some of the profound truths that we know about God who has shown Himself to us.

Our faith, then, is our response to God's revelation of Himself. So we see that the Christian religion is true because it is God's own religion. The doctrines of the Christian faith are not *our* ideas of what God is like, but God's revelation to us about Himself.

Is your belief a strong belief in the living God, or have you accepted Him without much thought and understanding? So much of what passes for Christianity these days is weak, vague and sterile. It is really only pious sentimental humanitarianism masquerading under the name of Christianity. I had the misfortune once to hear the popular song, I BELIEVE, in which the crooner crooned, "I believe in the great someone in the great somewhere who answers every prayer." After two thousand years of the full revelation of God, he can only sing about someone, somewhere, doing something or other! What hope is there for us in that?

If however, we have a strong faith in the personal care and ever-present love of God, He will come first in our life. He will not be a mere afterthought, someone called in to handle emergencies after we have tried everything else. There is a delightful story of a very nervous woman traveling to Europe on one occasion. The ship got caught in quite a storm. The woman was frantic as the waves mounted higher and pounded the ship. The poor woman hounded the beleaguered captain with questions about their safety. Finally in desperation he turned



THE MEASURE OF GOD'S LOVE

to her and said, "Madam, we are in the hands of God," to which she replied, "Good heavens, is it as bad as that?"

God has revealed Himself as Goodness, Love, Power, Holiness, and Compassion. To be truly Christian we must learn to give ourselves to Him who made us in His Image—like Himself—so that we may share His life and not be distortions of what He is.

Open your eyes to God who has revealed Himself in Christ. Praise Him for the gifts you have received out of His over-flowing and abounding love—the gifts of soul and body, of friendship, love, beauty and truth.

Conscious of His greatness and His love, our whole life will become God-centered rather than self-centered. God's presence will be the supreme controlling factor in our life. His life will be the constant and pervading influence over us, in us, through us. Take the advice of one saint who told us to "Think great thoughts about God, and serve Him with a quiet mind". With that certainty, nothing will disturb our relationship to Him, for if the Lord IS our Shepherd, we shall not want.

The Defense of Faith

BY SISTER RACHEL, O. S. H.

"Holy Spirit, give me faith;
Faith in The Faith and faith in Thee."

Faith, for the Christian, is his vital connection with God, the root of his whole supernatural life. The roots of a tree go down into the earth as deeply as the trunk and branches reach upward. They are hidden in the darkness of the earth, but if they are cut, the whole tree dies and falls to the ground.

Our faith, a power given us by God at Baptism, unites us to Him and enables us to know Him as truth. Like a root it reaches deep down in the dark, nourishing the whole of our spiritual life. And as with the tree, the severing of the root of faith brings our supernatural life to an end. Whether the process be a sudden, sharp cleavage, or gradual rotting and crumbling, the result is the same: death and decay.

This being so, there is nothing our ancient enemy would rather do than break the link which holds us to our Church and to God. His attacks are often directed against this great virtue of faith. Sometimes he tries to cut us off all at once, through some great act of apostasy; more often he tries to accomplish his purpose subtly, by fretting away with a little file at the root of our faith. His attacks are intelligent, because he is a fallen angel with an angelic intelligence, and he knows much more clearly than we what faith is and how essential it is to us if we are to persevere. His efforts are unwearied and he stops at nothing.

Faith is a root in the dark. Like all metaphors, it is true as far as it goes, but it does not tell the whole story. Faith is also an enlightening of the mind. By it we know God and divine things which are beyond the reach of our natural intellect. God wants to be known by His children. He is constantly revealing Himself to us, drawing us on to know Him more, but He does this without forcing us by overwhelming proofs. He is a loving father, a Person, and our

knowledge of Him must be a free, personal act of trust.

The New Testament is full of paradoxes and its teaching about faith is paradoxical. Faith is "the evidence of things not seen." It is exercised in the dark and it is essentially a power given to the soul whereby it knows what it cannot see and prove and trusts Person as Truth without experience or demonstration.

The defense of our faith is easier when we are clear in our minds about what is at stake, and when we can recognize some of the strategems of the devil. There are three chief kinds of temptations against faith.

The first of these temptations is called "general." A general temptation against faith is feeling of unreality about the spiritual life and an uneasy but persistent suspicion that there is something absurd about the Faith in its entirety. (Faith and *The Faith* are different. We mean by faith, as we have said, a power in our souls by which we can lay hold on God as Truth, and by *The Faith*, the objective statement of truth about God embodied in the official formularies of the Church, and especially in the Creeds.) The whole thing seems to be tied together with string and we are afraid it will come apart in a high wind. Very often this temptation is accompanied by another, to spiritual sloth, which makes prayer and the Christian life seem irksome and dreary.

A simple test will enable us to recognize a general temptation against faith: can specific reasons against any article of the faith be written down on a piece of paper? If they cannot, because they are too vague and too universal, the temptation is general.

There is only one remedy in this case: stand and fight. We are fighting for our life. Now is the time for us to realize the power of God's work in us through our baptism. We should call out Christ's grace within us by acts of faith, the biggest we can make. "O my God I believe in Thee and

hat Thy Church doth teach—the whole works—because Thou hast said it and Thy word is true." Make a big sign of the cross. Keep on praying and using the sacraments. We must not be pushed out of any of our Christian duties by this temptation, no matter how meaningless they may seem, though it is the wrong time to undertake new ones. We need to remember also that we are never alone. The whole company of saints and angels beholds us in our struggle. The martyrs who died rather than deny the Faith not only watch us, but intercede for us. The grace of faith was given at baptism when we were made members of a Body, and our fellowship with saints and sinners in The Mystical Body of Christ means that the riches of the whole Church are there for us, to help us. The life of prayer in the Beloved Fellowship is being offered to the Father from many hearts, sinful like our own, but united to the Father in penitent, loving faith. Let them pray and believe for us. The time will come when we in our turn must put forth the energy of strong and loving faith for them. Some people are called by God to fight this battle year after year. They go bravely on in the dark, doggedly putting one foot before the other, without vision and without the warmth of sensible devotion. All the while He must be preparing hidden glories within them which He will one day reveal and reward—glories of faithfulness and loyalty, like the crowns of the martyrs. They adhered to Him by charity, preferring Him to every created good, even the good of their own flesh which He Himself has made so dear to each one of us.

If the test described above, however, turns out differently, and we find we *can* write down on a piece of paper solid reasons against some part of the faith, the temptation is particular rather than general, and our strategy must consequently be quite different.

We have said that faith is a power of the soul whereby we know Truth. Faith is not wishful thinking. It is not pious delusion. If the faith is *not* true, the sooner we throw it out the window, the better. Faith is not a fence for us to hide behind as a protection from the glare of reality. It is a living bond uniting us intimately to the very heart of



THE PRESENTATION
(Courtesy of the Metropolitan Museum of Art)

reality. It is the opposite of an escape. It is the most risky adventure conceivable, staking all upon God who truly does hide Himself, yet who is Reality Itself.

A genuine intellectual temptation is a painful thing. It is a threat to all our devotional habits and certainties, some of them deeply cherished and deeply rooted in our earliest experience. Our first reaction is one of real suffering.

We must see in this kind of temptation or difficulty a true call from God to honest thought and study, and to earnest and persevering prayer. This is one way in which the Body of Christ upon earth grows strong through the intellectual labors of its members as they wrestle from age to age with new problems. The whole world of science today, for instance, poses many questions to Chris-

tian men and women. Atomic scientists tell us that the view of the universe inwards goes from molecules to atoms to particles to numbers, mathematics, without matter. Astronomers show us a universe expanding in the opposite direction, from stars to nebulæ to galaxies and again to pure mathematics. Seen against such a background the historic faith may seem naive and flimsy. "The Word was made Flesh." What is that to the spiral nebulæ? Where was the Flesh at Hiroshima? Where is Heaven? What is God? Is faith a system of rationalizations, designed by man to keep him from the shock of realizing the truth about himself and his predicament in the universe?

We need to find out the answers to our genuine questions. We need not be afraid of any question, because God is true, and the Faith is true. He will lead us home to Himself if we follow loyally where the truth leads, no matter what it costs us.

If our own reading does not yield the solutions we seek, we must not stop there. Our friends or our parish priest may be able to help us. If necessary we must not hesitate to go to the most eminent scholars.



SAINT KATHARINE OF ALEXANDRIA

By Cavallina

(Courtesy of the Metropolitan Museum of Art)

The more eminent they are, the more ready they will be to give help to a sincere questioner.

The greatest danger of all is in the third kind of temptation. This is a difficult one which is specific and which can be written down, but there is a tell-tale difference: it does not give us pain. We seize upon it rather with some pleasure. We may use it to shock others, to gain attention for ourselves, or even to grieve others. If someone threatens to deprive us of our difficulties by giving us a reasonable solution, we are not willing to accept it. We may go to other consultants with the same problem, perhaps slightly recast, or we may think up a new difficulty. On no conditions are we going to be done out of our doubt. We want it. We need it. —

This is a false particular temptation. It is not a real intellectual difficulty at all. It is a fraud. Its purpose is to get us to deny the Faith in order to gain some indulgence which the Church forbids. Its final result is the entire loss of faith itself. There are many sad examples of this mechanism, from the simple one: "The Bible doesn't say I have to go to Mass on Sunday. I don't believe the Church has a right to require it," to the more subtle ones which may lead to rebellion against the laws regarding holy matrimony, or some other law of the Church.

A third technique is needed: unmask the real temptation, and fight it.

All of this sounds clear and business-like until we come to apply it. We find in practice that any rule of thumb needs much modification and adaptation. Our temptations and our sins are never so classifiable as they seem to be in hand-books of moral theology. Moreover there are times when we seem to lose our bearings completely in the darkness of temptation, and have no base from which to resist. Everything seems relative, and relatively wrong. It is in times like these that God teaches us now helpless we are. When we have learned and accepted that, He can lift us out easily. Then the darkness is gone as if it had never been, and we realize that the victory is not ours but His alone.

The Embertide Prayers

BY H. BOONE PORTER, JR.

The proper forms appointed for the Ember seasons have a unique place in the Prayer Book, and their use should have particular interest for those who cherish the traditions of our Church.

The first editions of the Prayer Book in English had no special prayers for these days. This is scarcely surprising. In ancient times, the Ember days were not primarily associated with ordination, but were simply parts of the four seasons of the agricultural year, the *Quattuor Tempora*. (Our English word "Ember" is a distortion of the Latin *Tempora*.) In the Middle Ages they served both as general fasts and as times of ordination. They also retained some ancient liturgical forms, including vestiges of an ancient evening Mass. The meaning of the liturgical forms was no longer understood, and when the Prayer Book was translated, they were simply omitted. The observance of the fasting, however, continued to be maintained in England both by canon law and civil statute, and the days were still used for ordinations.

The liturgical observance of Embertide in the offices of our Church was revived by John Cosin, the great seventeenth century Bishop of Durham. As a young man, in 1627, he published his famous "Hours of Prayer," a book of offices for the canonical hours and other private devotions. Cosin emphasized the Ember Days, and urged that they be observed as a sort of retreat at each quarter of the year. In addition to the seven traditional hours, for these days he provided an eighth office of psalms, litany, and several special prayers. These latter related to what Cosin considered to be the different aspects of Embertide: the dedication of the season to God, the blessing of agriculture, repentance, subjugation of the body, and ordination of the clergy. Proper collects for Advent, Lent, Whitsuntide, and the autumn were also given.

The "Hours of Prayer" were widely used and many were awakened to the value of

these ancient fasts. They tended, however, to be given a more pointed and specialized intention. William Laud, the martyred Archbishop of Canterbury, left behind a little booklet of his private prayers. Here only one prayer is appointed for Ember Days, and it relates solely to ordination, being an adaptation of the collects in the Ordinal for ordering priests and deacons. Some years later, Jeremy Taylor published his "Psalter," a book of Psalms and prayers. Here too ordination is the only theme suggested for Embertide. Taylor's prayer is in fact an adaptation of the prayer relative to ordination at the conclusion of Cosin's Ember office.

When the Prayer Book was revised in 1662, the consciousness of the Church had been sufficiently stirred so that two prayers for the Ember weeks were now included. They were to be said at Matins and Evensong, and they are still so appointed in our American Prayer Book, pp. 38-9. (Our present rubric omits the term "Ember week," presumably to show that they may be also used before ordinations at other times of year.)

Fittingly enough, the first, "Almighty God . . . who hast purchased," is Cosin's prayer on ordination. It thus comes from the pen of the man who revived our liturgical observance of these days. The second, "Almighty God, the giver of all good gifts," is the prayer of Archbishop Laud, the man who was martyred largely for his loyalty to apostolic succession and the threefold ministry—this is a prayer sealed in blood.

Neither prayer has any allusion to fasting (although the fast was still required) or the blessing of crops. The reason is not far to seek. Our Church's doctrine of the ministry had been constantly attacked in the seventeenth century by both Protestants and Papists. It was natural, therefore, instead of treating the Ember Days as a time of "general" fasting and prayer, to make them instead days when the Church would

fast and pray specifically for its clergy. These prayers themselves remind the worshipper that this ministry is transmitted through bishops, and that the "divers Orders" of the threefold ministry are the will of God Himself. Can we allow our people to forget these things in the twentieth century?

The Prayer Book of 1662 did not include any Ember collect or lections for the Eucharist: in Advent, Lent, and Whitsuntide the propers of the preceding Sundays suffice to cover the intentions traditionally associated with these days. In order to carry out this scheme more clearly, however, a new collect for the Third Sunday in Advent was introduced, relating specifically to the sacred ministry, "O Lord Jesus Christ, who . . . didst send thy messenger" (p. 93). This collect, of unknown authorship, is beautifully composed in that solemn and powerful style that distinguishes our other great Advent collects.

Since 1928, our American Prayer Book has included a good deal more material relevant to Embertide, and most of it is associated with that same High Anglicanism that inspired the prayers of Cosin and Laud.

The new occasional prayer for the increase of the ministry (p. 39) is often used at Embertide. It comes from the pen of Richard Meux Benson, saintly founder of the Cowley Fathers. Our Ember Day Mass (pp. 260-1) is essentially a votive for the increase of the ministry. Its collect is an adaptation of one published in the middle of the last century by Bishop DeLancey of Western New York, a pioneer in the Catholic revival. In view of our present need for more priests and deacons, the use of these formularies need no recommendation. Since, however, the Mass appears to be a votive, it is debatable whether its collect should displace the collect for the week at Matins and Evensong. Cosin's or Laud's prayer, said after the Third Collect, has long been the traditional Anglican usage.

The Litany for Ordinations is also nowadays often used at Ember seasons, and it makes an attractive and useful addition either before Mass or after either of the offices. The credit for its compilation goes to the 1928 revision committee. It of course includes many clauses from ancient sources.

Before concluding, it may also be mentioned that our Rogationtide Mass is connected with these matters. Its collect (pp. 261-2) is a much shortened revision of the prayer for the crops in Cosin's Ember Day office.

Our Ember season prayers are a vivid example of how the Church 'bringeth forth' out of her treasury things new and old. In the present generation, as the whole membership of the Church is asked to undertake a more direct responsibility in the recruitment and training of our clergy, we can be very glad that these efforts have a focal point provided for them in the corporate liturgical prayer of the Church.



**JOHN COSIN
BISHOP OF
DURHAM**

NOTE : In the Library of Anglo-Catholic Theology, Cosin's "Hours of Prayer" is in Vol. II of his *Works*, and Laud's "Private Prayers" in Vol. III of his *Works*. The liturgical aspects of these books will be found discussed in *Holy Cross Magazine*, Apr. 1953, pp. 108-9.

The Life Story of Jesus

BY CLARK SMITH BEARDSLEE

CROWNING the age-long patience of Hebrew hope, our Lord, the Christ, seed of Abraham, son of David, child of Mary, was ushered into our human life by the ministry of the Holy Ghost, with a solemn joy, in the guise of humblest poverty, Jesus the Son of God. His infancy was nurtured within a quiet circle of believing parents who were awaiting for themselves and for all the earth the coming of a divine redemption.

At the age of twelve we are suffered a transient glimpse of a boy, trusty and wonderful, eager and wistful, godly and dutiful, his soul alive with seemly predilections and solemn premonitions, set to be a leader but desirous to be led, submitting to abide in the little circle of the home in Nazareth, crowned with favor and full of grace, fulfilling all the promises of a child unto the full stature of a man.

Early in the year A. D. 27, when John the Baptist, fed and clad as a zealot for God, made mighty appeal to the Jewish people for genuine penitence and righteousness and truth, and humbly pledged for God with high assurance the swift appearance of a worthier man than he, mighty and merciful to bear and pardon all men's sins, Jesus stepped forth from Nazareth into the presence of John, and beneath the open sky, in the blended act of baptism and prayer, received from heaven the visible gift of the Holy Ghost and the audible testimony that he was the Son of God.

Thus he stood, like the sun at dawn, ready to traverse with men and for men's salvation all the paths of our human life.

The initial act in Jesus' Messianic life was Satanic test of his moral and religious strength. Led into a desolate solitude and into physical distress from total want of food, would he because of hunger deny God's love, because of darkness doubt God's truth, because of world-wide sin abjure God's rule, and so far worldly lure barter away an immortal soul? At every point of the piercing

and subtle test Jesus held fast his full integrity, loving, trusting, revering God alone and always and from the heart, proving himself thereby instinct with immortal purity, attired with ideal humility, and by virtue of his Godward gratitude and confidence replete with love and truth, perfectly fortified and beautifully adorned with every elemental excellence.

Fresh from this moral victory, in the spring of A. D. 27, Jesus came again to John, who saluted him before the surrounding multitudes as the Lamb of God bearing the sins of the world. Hereupon Jesus signalized the opening of his public work by winning to his side a few disciples, a brief tour in Galilee, a feast in Cana, and a short stay in Capernaum.

At the Passover feast of April, A. D. 27, Jesus visited Jerusalem and cautiously opened a brief Judaean work, of whose details we know only the cleansing of the temple and the talk with Nicodemus.

On Herod's imprisonment of John in the autumn of A. D. 27 Jesus left Judaea, traversing Samaria and visiting Sychar on his way to Galilee, where he spent the winter of A. D. 27-28. His chief resort seems to have been Capernaum and the home of Peter, though he made a second visit to Cana, went also to Nazareth, and made at least one general tour of the district. Everywhere he announced the coming of the Kingdom of Heaven amid manifold deeds of healing and calls for repentance and faith. At Nazareth he defined the intent and authority of his messages in terms so humbling and so broad as to provoke the narrow pride of the Nazarenes to undertake his death. But he won a spreading fame through all the land, and attached to his side for close and permanent companionship the first members of the apostolic band.

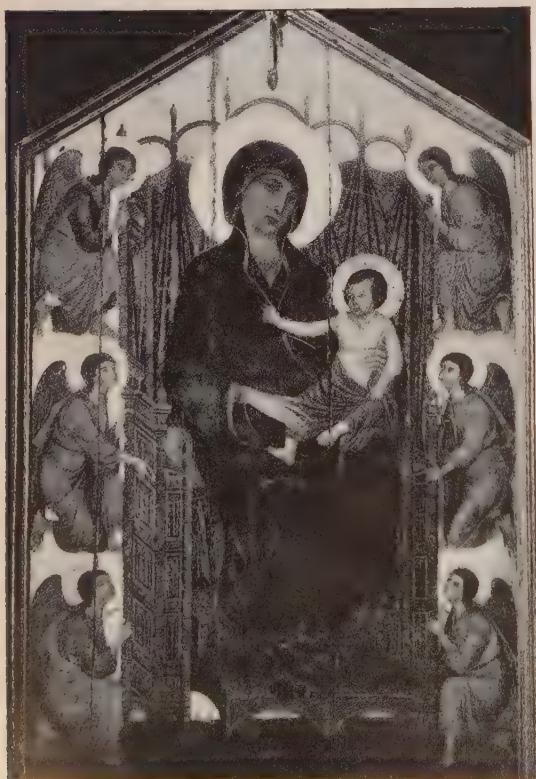
In the spring of A. D. 28 came another Passover, presumably, though uncertainly, the feast of John 5, where in a gracious deed

of healing and in a gallant defense of its divine propriety Jesus displayed ideally the majesty and friendliness of his Messianic person and plan.

From the Passover of A. D. 28 to the Passover of A. D. 29 was a crowded year. To date and order the several events is impossible. Jesus seems to have traversed Galilee repeatedly. We are told of two formal tours among its cities and towns, in one of which he visited them "all." He was in Nain, in Nazareth, and across the sea in Gadara. He was much among throngs. When by the sea "a great multitude" from all parts was by. When on the mountain-side "a great multitude" of his disciples and "a great number" of people came to hear. When he met the centurion "a multitude" was following. When he touched the bier it was before "a great multitude" and "much people." He spoke about John to "multitudes." A "multitude" hindered his eating.

He healed a demoniac before "multitudes." When he spoke of signs, "multitudes" were "thronging." The woman saluted him from a "multitude." His warning against hypocrisy was to "many thousand." The parables were spoken to "great multitudes." The cure in Gadara brought out "the whole city." "Five thousand" pursued him around the lake. Amid these throngs his deeds of healing were manifold. They brought their sick and he healed them "all." Toward the end of the year he sent out the twelve by two to duplicate his cures.

Eminent in this busy year stands the Sermon on the Mount, with its coronet of Beatitudes, its imperial sovereignty, its heaven-born mercy, its rhythms of calm trustfulness, its compelling sanity, its flashing eternal alternatives. Eminent too, stand the Parables, fashioned into a precision of symmetry and simplicity as by the skill of a greater than Phidias, teaching with Godlike clarity how to think of seed and soil and fruit, how to deal with weeds, what us befits a lamp, how life expands, how yeast pervades, what pearls are worth, how fishermen select, and how they cast away—thus declaring the nature of the Kingdom of God. Eminent also stands Christ's handling of the twelve, selecting them near the outset of the year, training them through its course and making them his vicars near its close, evincing throughout a master's vision of the field, a master's provision for its tilth, and a master's premonition of the long-drawn task and the far-set goal. Eminent too are his retorts at Levi's feast, before the paralytic, about Beelzebub, and under Simon's hostile incivility, showing pluck and fire and poise and instant readiness. Notable again are his ominous soliloquy upon the obdurate cities of the North, and his engaging invitation to all who labor to learn from him to re-



MADONNA AND CHILD

By Cimabue

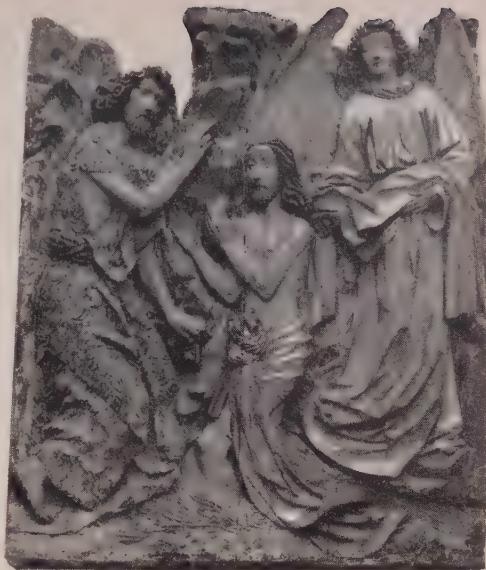
It was a year of revelation. Within the midst of its busy scenes was the continuing unveiling of a princely form like the sun noon, the very soul of majesty, courtesy, sincerity, strong to bear, quick to confute, champion and close friend of all earth-teeming "poor."

The third and last year of our Lord

inistry, reaching from the Passover of A. D. 29, named in John 6, to the Passover A. D. 30, when he was crucified, divides to four parts: 1st, from April to the Feast of Tabernacles in October; 2nd, from the departure from Galilee in November to the rising of Lazarus in February; 3d, from the departure into Ephraim to the feast in Bethany; 4th, the events of the closing week in Jerusalem.

This final year opened ominously. The pregnant colloquy in John 6 marked a crisis. That scene was at once the fruit of a season abounding popularity and the seedtime of a season of deadly enmity. After feeding the five thousand, craving retirement, Jesus dismissed the throngs, dispatched the disciples upon the sea, and withdrew for prayer. Late in the night he joined the disciples in the midst of the buffeting sea and brought them to the shore. Thither the multitudes pursued. Jesus declared that their eagerness took root in gluttony, and then he told them of bread that never decayed, that came from heaven, that nourished unto immortality. And then he said explicitly that he and he alone was this saving and life-giving food, sealed of God, sent down from heaven, whom every man must needs receive to win eternal life in the final resurrection. These cutting, lofty words stirred high offense; and many of his disciples forsook him for good. From this event the Master's aspect altered. Everything began to concentrate toward the cross.

Soon he made a long detour to the north-east, to the borderland of Tyre. Returning to the Sea of Galilee, he quickly made another wide detour into the north, as far as to Mt. Hermon. Returning still again to the Sea of Galilee, he made still another journey, this time to Jerusalem, to attend the feast of Tabernacles in October. Notable upon these tours are the Master's biting reply to the men who carped at his disciples' transit from the market-place to the dining-hall without washing their hands; his classic words about the majesty of a little child; and his ingenious parable to Peter showing the imagined deeps within a real forgiveness. Preeminent in this period are the confession



THE BAPTISM OF CHRIST

By Veit Stoss

(Courtesy of the Metropolitan Museum of Art)

of Peter; the scene of Transfiguration; and the valiant onslaught of marshaled paragraphs in John 7, 8. In each of these three scenes Jesus displays a heroic moral generalship—in the response to Peter's announcement of his Messiahship, foretelling his passion and resurrection, and summoning all men to choose at once between the lure of the world and the worth of the soul; and at the feast of Tabernacles avowing himself the world's light and life and liberator, before whom his enemies had shown themselves by their malice and falsity the progeny of the father of murder and lies. This precipitated the predicted and inevitable issue of obdurate and deadly unbelief. And then and there they set about to stone him. But he concealed himself and went away. Thus concluded the first act in the spreading drama of this final year.

In November Jesus appears again in Galilee, but only to plan at once by the mission of the seventy for a stately progress to Jerusalem upon a broad itinerary, arousing all the land. Hardly any section of this imposing program can be connectedly traced. In December the Lord is found again in Jerusalem at the feast of Dedication, where he healed the man born blind, and spoke the

trenchant words about the faithful and the hireling shepherds. His towering Messianic self-respect, his unhesitant readiness for the Messianic sacrifice, and his withering scorn of all pretenders made antagonism again acute, and forced him, again in premature peril of death by stones, again to retire by flight.

This time, in January of A. D. 30, he journeyed across the Jordan, where for a month or more he wrought out that precious ministry in Perea of which the priceless records, broken and disconnected fragments though they are, lie treasured for us in the recitals of Luke 13-17. Notable here is his intrepid reply to the plotting Pharisees, who tried to frighten him out of Herod's territory—a reply disclosing that he saw through their scheme, that he had no fear of Herod, that his plan would not be changed, that his task should be fulfilled, and that his death would be compassed, not by Herod nor in Perea,

but in Jerusalem and by the magnates of the Jews. Somewhere in this Perean tour he voiced that shining philosophy concerning a host, a guest, a feast, while dining with Pharisee and observing the uncourtliness of his fellow-guests. On this tour he mixed freely and continuously with people of the lower grade, and roundly defended his policies against assault by the parables of the sheep and the coin, and the son that were lost—in the last of which the Master showed, with more than Socratic skill and Platonic grace, how in the vicarious shame and joy of a father's heart, embracing alike the prodigal's confession and the brother's complaint of penitence and judgment and forgiveness may interblend and interact to achieve a righteous and everlasting victory over sin. Here too, by his definition of a true discipleship by his parables of the unjust steward, and the heedless reveling Dives, he gave imperious emphasis to his estimate of the value and utility of all things transient.

Sometime in February Jesus interrupted this Perean work with a visit to Bethany for the solace of the bereft, for deepening the disciples' faith, for a signal demonstration of his own divine authority, and for the glorification of God, by the resurrection of Lazarus. This moved the primates in Jerusalem, seeing how the world was going after him, to summon the Sanhedrin to lay a deliberate and resolute plot for his death. So Jesus retired again this time to Ephraim, where with his disciples he passed a portion of the month of March.

Thence some time in March Jesus set out upon a final tour, skirting across the edge of Samaria, and passing the Jordan again for the closing work in Perea. On this circuit he fashioned those two inimitable parables: the widow before the unjust judge; and the Pharisee and publican at prayer—revealing his vivid faith in the inherent invincibility of equity, and the transcendent beauty of deep-felt humility and adoring godliness in a wayward sinner. During this brief season there flowed about the Master's presence a tide of parents bringing their little children for the Saviour's touch and benediction—an eloquent testimonial to the Lord's elemental



THE DESCENT FROM THE CROSS
FLEMISH WOODCARVING

(Courtesy of the Metropolitan Museum of Art)

bendliness. Here also he encountered the salutation of the rich youth, the edge of whose zest was turned to sadness by the unending rigor of the Master's more superb ard earnestness, to the disciples' amazement and dismay, for whose solace and reassurance he opened a vision of the royal abies in eternal life, and showed by the parable of the laborers in the vineyard how to every man the only basis of reward is sovereign grace. Here, too, he taught the brother of James and John the sacrificial bitterness in his redeeming cup. And upon his tour he twice unveiled a flash of his future career as Messianic Prince, once to show again his impending death, and once to announce the certainty of his sudden but indefinite glorious revelation as Son of man. Then he crossed the Jordan for the last time, d, passing through the throngs in Jericho way of the blind men and the home of Nicodus, he came to Bethany at the end of March for the feast and the anointing by Mary.

Holy Week, the Passover period of A. D. 30, was thick with events. On Sunday, April 2, the momentum of the far-ranging progress from Galilee to Jerusalem gained impressive display in the Triumphal Entry to city and temple amid throngs and palms and songs, hailing Jesus with hosannas as David's son and King of peace, reigning in the name of the Lord. All we know of Monday in detail are the blasting of the fig-tree and the clearing of the temple of greed and trade, declaring with words of prophetic al that the place was free to all mankind and sacred alone to prayer.

Tuesday, April 4, was a freighted day. To critics who challenged his title to teach and heckled him about the authority of Rome, about gross resurrection puzzles, and about the primary command, he gave ready and ready replies, clear and sharp as pistol shots, pointed parables, in counter interrogations, terrible explicit woes, and in pathetic judicial lament. On this day an embassy of Greeks aroused his strong heart to an outburst of agonized prayer, oracular prophecy, and deep parabolic teaching about the laws of universal life, the doom of Satan, and his



THE LORD OF GLORY
By Jan Van Eyck

own sacrifice and victory, such as no other paragraph in all the Gospel records contains. At evening he retired from the temple to Olivet, and there outlined to his disciples in a twofold repetition the program of his Messianic task: to set on foot at once, to conduct through a weary age, and in a far-off day to consummate, his age-long work as Saviour and Judge, penetrating thus with an eagle insight the equal Messianic import of the immediate present and the most distant future. Following this he fashioned the parables of the virgins and the talents, and voiced in amazingly simple words his amazingly commanding vision of the final judgment issues for all mankind. Thus closed Tuesday of Holy Week, with our Lord and his band upon Olivet. Here set in the deepening and ripening of the plot of the Sanhedrin, culminating in their Satanic compact with Jesus. Wednesday was passed by Jesus in retirement. We know nothing of how it was spent.

All we know of Thursday centers about the evening feast in the upper room, where the Jewish Passover merged into the Christian Eucharist; and the two dramatic scenes in Gethsemane. In the upper room occurred the washing of the disciples' feet, to rebuke forever their unseemly contention for primacy and to show the immortal comeliness of pure humility; the hollow protestation and the searching admonition of Peter; and those incomparable words of light and

cheer and burdened prayer in John 14-17. Late the same evening in Gethsemane Jesus passed into a dreadful solitude and literal agony, where prone upon the ground he prayed repeatedly and resisted unto blood before some awful passion, pressed upon him in a dreadful cup in the hand of God. This scene ending, and standing again among his disciples, he was confronted near midnight by the deputies of the Sanhedrin under the lead of Judas and placed under violent arrest as though he were a thief.

The events of Friday opened deep in the night with the scene, perhaps before Annas, where Jesus was smitten by a servant. Then followed the scene before Caiaphas when Peter denied him. Here, while still before day, the Sanhedrin undertook a formal trial, not shrinking from employing perjurers to prove Christ's sacrilege. The high priest, angered at his inability to goad Jesus into speech, changed the charge to blasphemy, and adjured the Lord to open his mouth. Upon this Jesus declared himself the divine Messiah, destined to come in glory in the clouds. Upon this followed the formal verdict of blasphemy and the sentence of death. And upon this the Lord was given over to sport, to beating, and to vile contempt—all while still before day. At dawn the Sanhedrin was duly convened, and Jesus was doomed and bound and led to Pilate, the local head of the Roman rule. Before Pilate Jesus confessed himself a king, though not of a worldly sort, but to attest the truth. Convinced that he was harmless, Pilate sent him to Herod, where Jesus, mute throughout, was again derided. Brought again to Pilate, the governor was overborne by the pressure from the priests to give freedom to Barabbas instead of Christ, and to deliver the Lord, after further beating and derision, over to soldiers for crucifixion between two thieves. This was at nine o'clock in the morning of Friday. Hanging there for six

mortal hours, bearing torments of shame and bodily distress, hearing blasphemy and gibes voicing supreme words of mercy, piety, agony, and victorious trust, at three o'clock the anguish ceased. In the evening his body was laid by a friend in a neighboring rockhewn tomb, there to rest under Roman seal and Roman guards until the second dawn. Then the disciples found the guard dispersed, the seal broken, the tomb wide open, and the body gone. Amazed, confused, awed, flitting, assembling, wondering, inquiring, the disciples band began to gather tidings that the Lord had appeared alive with all his familiar majesty and friendliness. Here to Mary, there to others, then to Peter, then to a company, then to all the disciples, then to seven, and then to a multitude the Lord appeared, speaking, instructing, rebuking, consoling, inspiring, befriending, assuring, journeying, feasting, as before his death. And then from Olivet, after investing his followers with a world commission and pledging to them his everlasting dominion and companionship, like the sun at evening-tide he vanished from earthly vision into the sky to be the Lord of all.

Such was our Master's earthly career. At dawn, at noon, and at evening-time he was the Light of the world, making plain as day all along his shining course alike the way to death and the path of life, forever transcendent, forever engaging, and evermore commanding every human eye.

EDITOR'S NOTE

"The Life Story of Jesus," above printed, was prepared by the Reverend Clark Smith Beardslee, D. D., and has been made available to our readers because we believe that it will serve as a useful outline of our Lord's life to many. The author, born in 1851, was Professor of Biblical Dogmatics and Ethics (1892—1907) and later Professor of Biblical Homiletics at Hartford Theological Seminary until his death in 1911. "The Life Story of Jesus" is printed with the kind permission of the Reverend Ernest B. Patten and copies in brochure form may be obtained for forty-five cents from Baker & Jones, Hausauer, Inc., 45 Carroll Street, Buffalo 3, New York.



The Augustinian Catena

CHAPTER VIII

Of the future dignity of man

But when that which is perfect is come, then that which is in part shall be done away. And then with unveiled face we shall see Thy face.

What shall then hinder us from being no longer a little lower than the angels, when Thou, O Lord, hast crowned us with the crown of hope, and adorned us with glory and honour. Thou indeed, hast honoured us as Thy friends, and made us peers of all, and equals of Angels.

Or has not Thy Truth Himself said, 'They are equals of Angels, and sons of God' And why not sons of God if they are the equals of Angels? In very truth they have become sons of God because the Son of God is become the Son of Man.

And when I consider all this, I can confidently affirm, Man is not now a little lower than the Angels, nor even the equal of Angels, but he is superior to the Angels, seeing that God became Man, not Angel, and the Son of Man is very God.

And so let me say, because of this, that man is of all creatures the most highly honoured, because the Word, who was in the beginning God of God; the Word, by whom God said, 'Let there be light', and there was light, that light, which is the nature of angels; the Word, by whom, in the beginning God created all things, that same Word was made flesh, and dwelt among us, and we beheld His glory.

And behold, this is the glory wherein I glory, when I glory as I ought: Behold, this is the joy wherein I rejoice when I rejoice as I ought.

Lord my God, the life and only glory of my soul, I confess to Thee, O Lord my God, that when Thou createdst me capable of reason, Thou madest me to a certain extent, the equal of Angels, because I am able to become the equal of Angels through the adoption of sons by Thy only begotten Word, O Lord, by the Son of Thy Love, in whom Thou art well

pleased, the only One who is equal and consubstantial with Thee, and co-eternal, Jesus Christ, our only Redeemer and Lord, our Illuminator and Comforter, our Advocate with Thee, and the Light of our eyes;

For He is our Life, our Salvation, our only Hope, who loved us more than Himself, by whom we have steadfast faith, and firm hope in Thee, and means of access to Thee: because He has given power to become sons of God unto them who believe in His Name.

3. Therefore let me praise Thy Name, O Lord, for in making me in Thine own image and likeness, Thou hast made me inheritor of such great glory, even that I might become the child of God.

For this is not possible for trees nor stones, nor, generally speaking, to anything that moves or grows in the air, the sea, or the earth: For Thou hast not given to them, by Thy Word, the power to become sons of God, because they have not reason. For this power is in our reason, by which we may come to know God. For He gave this power to man alone, whom He created with reason, in His own image and likeness.

Of the future dignity of man.

And thus I, O Lord, by Thy grace, am a man, and may by Thy grace become, that which they are not able to become, Thy son.

4. But how is it, O Lord, Thou perfect truth and true perfection, the primal source of life to all Thy creatures, how is it, Lord, that I may become Thy son, and they may not?

For Thou art to all Eternity, who hast created all things. Thou hast created alike men and beast, stones, and green things of the earth.

For none had before deserved any reward of Thee, in none was there aught to win Thy favour: because in Thy goodness Thou hast created all things, and all things were equal in merit, because all things were without any merit at all of their own.

So then, why should Thy goodness appear greater in that creature whom Thou hast made reasonable, than in all those others, whom Thou hast created without reason? Why am I not as are all of them? Or why are not they all as I? Or I as one of them? Is there any merit or grace in me that Thou hast created me capable of becoming the child of God, which capacity Thou hast denied to all of them?

Far be it from me, O Lord, that I should think so. For Thy great favour alone, Thy great goodness hath brought this about, that I might be partaker of that blessedness.

By that grace, then, O Lord, by which Thou hast created me out of nothing, give me, I beseech Thee, such grace, that for this grace I may render grace and thanks to Thee.

CHAPTER IX

Of the Almighty Power of GOD.

1. Thy almighty hand, O Lord, created both Angels in the heavens and worms in the



BUST OF THE YOUNG CHRIST

By Giovanni della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

earth. It was not more powerful in creating the one, nor less powerful in creating the other.

For as no other hand could have created an Angel, so no other hand could possibly have created a worm:

As no other could have created the heaven, so no other could have created the leaf of a tree:

As no other could have created a body, so no other could make one hair white or black, but only Thy almighty hand, O Lord, for to Thee all things in every way are possible.

2. For to create a worm is not more possible than to create an Angel, to stretch out the heavens is not more impossible than to spread out a leaf, nor is it easier to form a hair than a body, nor more difficult to set the earth above the waters than to set the waters above the earth.

But all, whatsoever the Lord pleased, that did He in the heavens and in the earth, in the sea and in all deep places.

And among all other creatures He made me according to His will, His power, His knowledge.

For truly Thy hand, O Lord, had power and knowledge to have made me a stone, a bird, a serpent, or any other creature. But because of Thy goodness Thou did not so will.

For why am I not a stone or a tree, or another thing? Because so Thy goodness has ordained, and that not for any merit of mine.

CHAPTER X

Of the eternal praise of GOD

1. Where, O Lord, am I to find praise wherewith to praise Thee?

For as Thou hast made me without my help, but simply as it pleased Thee, so art Thou praised without my help, but simply as it pleases Thee.

For Thou, O Lord, art ever Thine own praise.

All Thy works praise Thee, according to thine excellent greatness.

For Thy praise is incomprehensible: the heart can hold it, no tongue can compare it, no ear retain it. For these all pass

way, but Thy praise, O Lord, endureth to all eternity.

For thought has a beginning and an end: the voice sounds, and passes away: the ear hears, and hearing ceases: But verily Thy praise endureth for ever and ever.

Who, then, shall praise Thee? Who shall show forth Thy glory? Thy praise is not transitory, it is everlasting. He praises Thee who believes Thee to be Thine own glory. He praises Thee who knows that in himself he can never attain to Thy praise.

Our praise is in Thee, perpetual praise, that never passes away.

Thee my soul shall be praised—for in Thee, and through Thee, and by Thee we praise Thee. We praise Thee not of ourselves: our praise is even in Thee.

Or when we have praise of Thee we have true praise, as when light commends light. Because Thou, who art true praise, alone canst bestow true praise.

Or as often as we seek praise from any other but Thee, we lose Thy praise altogether. For the praise of men is transitory, but Thine is eternal. If we seek transitory praise we lose that which is eternal: if we desire eternal praise, let us not love that which is transitory.

My glory is eternal, O Lord my God, from Thee is all glory: there is no glory apart from Thee: apart from Thee I am not worthy to praise Thee. Let me possess Thee, and I will praise Thee. For what am I of myself, O Lord, that I should glorify Thee? I am but dust and ashes, a dead dog, a miserable worm. What indeed, am I, that I should praise Thee, O Lord, most mighty God, the God of the spirits of all flesh, who inhabitest eternity?

How shall darkness praise light, or death life? Thou art light: I am darkness. Thou art Life: I am death.

How shall falsehood praise Truth? Thou art Truth: I am a man, made in the likeness of vanity.

Then how, O Lord, shall I praise Thee? How shall my poverty praise Thee? How shall corruption praise Thy fragrance? How shall mortal man, who to-day is, and



SAIN'T AUGUSTINE

tomorrow passes away, praise Thee? Shall miserable man, that worm, the son of man, praise Thee? Wilt Thou, O Lord, be praised by him who is conceived, and born, and brought up in sin?

Praise in the mouth of a sinner is not acceptable to Thee.

O Lord my God, let Thy incomprehensible might praise Thee; let Thy measureless wisdom and Thine ineffable goodness praise Thee; let Thine excellent loving kindness, Thine abundant mercy, Thy eternal strength and Thy Godhead praise Thee; let Thine almighty power praise Thee, and the might of Thy benevolence, and that perfect charity, by which Thou hast created me, O Lord my God, Thou Life of my soul.

Order of Saint Helena

VERSAILLES NOTES

December began with cold snowy weather and the resounding defeat of the faculty by the Seniors in a game of field hockey. The faculty were dressed graphically, and no doubt that impeded their play. The wings—had wings. The half-backs played on their knees, and the inners were protected by large inner tubes. We enjoyed the tea afterwards.

There was a beautiful formal dance on the first week-end of the month with the gym decorated in white and blue and silver. There were large snow-flakes on its battered brick walls and its unpainted wooden lockers were covered with white paper and ribbon like giant gifts.

The Guild of St. John the Divine sponsored a party for the colored children of Versailles, and the next night the Upper School chorus presented "The Angels and the Shepherds" by Zoltan Kodaly, and "A Ceremony of Carols" by Benjamin Britten.

This year we made a special effort to make the season of Advent real to us all and to avoid, as far as possible, anticipating Christmas. Some of the children helped make the Advent wreath, and the chaplain blessed it the Saturday before the First Sunday in Advent, lighting the first of the four candles. Each week the collect for the Sunday was used and an additional candle lighted. The joke presents we give each other the night before school breaks up for the holidays were presented at an "Advent Banquet". This is something of a contradiction in terms,



we realize, but people do eat in Advent, and it wasn't an Ember Day! The place cards had Advent symbols and the Great O Antiphons, and as the Advent wreath was lighted the *O Sapientia* was sung. Table decorations carried out the same idea.

An unexpected pleasure was ours when our friend, Miss Dorothy Day, editor of the *Catholic Worker*, arrived on Sunday afternoon before the holidays. She was making a tour of the Houses of Hospitality all over the country and stopped *en route* to see us. She spent the night at the convent and spoke to the school on Monday morning on "The Corporal Works of Mercy."

Our Christmas was a lovely one, centered as it always is in a convent, upon worship. We had seven or eight guests who helped to celebrate the feast at the Midnight Mass, and all of us had Christmas dinner together in the school refectory.

The children came back from vacation on January 4, ready for work again, if not without backward looks at holiday festivities. The Dramatic Club gave "A Child is Born" on the 8th, and endured the ordeal of exams the week of the 17th.

We ended the month with Conference week, a study of the sore-spots of the world today in the light of Christian doctrine. Special topics included: Formosa, Egypt, Indonesia, South Africa, India, Vietnam, and Israel.

NEWBURGH NOTES

The months of December and January have been busy for us. Each began very happily—with the clothing of a novice.

We are glad to find that even during the winter, groups are coming to the Convent for rest and spiritual refreshment. On the week-end of December 4 and 5, a group of young people from St. Christopher's Church in New York City were with us. Father Harris, OHC, conducted a Quiet Day for them on Saturday. They stayed until Sunday afternoon, so were able to get a good chance with the Sisters over the Sunday dinner table.



CONVENT OF SAINT HELENA—NEWBURGH, N. Y.

Several times each year Quiet Days are arranged for associates of the Order. On December 11, Father Superior conducted a Quiet Day at the Convent and a number of associates and friends in the Newburgh area attended.

To help us meet more efficiently the many calls which come to us, Brother James, OHC, came for several days and gave us a concentrated course in the art of conducting children's missions and vacation Bible schools. He gave us teaching material which he said must be "tailored to fit each Sister." So we all expect during the next few months to be "tailoring" in preparation for summer assignments.

Though we do not decorate the convent until Christmas Eve, the spirit of expectant waiting which the Church gives us in the liturgical worship for Advent found its complement outside the chapel when interesting-looking packages began arriving and Father Adams, OHC, brought a mammoth Christmas tree for our reception room. Father Carruthers, our chaplain, brought us two

beautiful ones for the chapel. A high point of our Christmas preparations was the pre-Christmas Retreat conducted for the Sisters by Father Superior.

Having asked what we would like for Christmas and been told such practical things as aluminum foil and paring knives, the Evening Guild at St. George's Church, Newburgh, arrived with a large box of packages—all beautifully wrapped to "compensate" for the practical character of the gifts. They were great fun to open on Christmas morning.

In addition to the work at the Convent and in the surrounding parishes, several of the Sisters have gone to more distant parishes to speak on the Religious Life, conduct Quiet Days, etc. Sister Mary Joseph conducted a Quiet Day for the members of the Canterbury Club at Rutgers University in New Brunswick, N. J. Sister Mary Michael was in New Orleans, December 13 and 14, and attended the meeting for the organization of the Guild of St. Helena, a group of associates and friends who are interested in

the Order and in the life of prayer. This is the second such group to be formed. The Guild of St. Helena in Louisville, Ky. has functioned for a number of years and has been a great help and support to the Order.

Current Appointments

Father Superior will conduct a retreat for the Clerical Union of Pennsylvania on February 7; he will preach a mission at Saint Paul's Church, Gardner, Massachusetts, February 20-27; and will preach a Lenten sermon at Saint Andrew's Church, Poughkeepsie, New York, March 2.

Father Turkington will give a quiet day on February 12, at Trinity Church, Easton, Pennsylvania, and the following day will preach at the same church. On the fourteenth, he will attend the clergy conference meeting at Trenton, New Jersey; he will conduct a quiet day at the Church of the Advent, Kennett Square, Pennsylvania on the sixteenth; and will preach a mission at Saint Andrew's Church, Yardley, Pennsylvania, February 27-March 6.

Bishop Campbell will assist with Confirmations in the Diocese of New Jersey during the month, making visitations at Saint Luke's, Westville, February 6; Grace Church, Merchantville, February 13; Saint Stephen's, Beverly, February 20. On Ash Wednesday, February 23, he will conduct a quiet day at Saint Mary's-in-the-Field, Valhalla, New York, and will give a retreat at the House of the Redeemer, New York City, February 25-27.

Father Hawkins will preach at Christ Church, Springfield, Massachusetts, February 20.

Father Harris will conduct services at Saint Margaret's Church, Margaretville and Saint Mary's Church, Downville, New York, February 6, 13, and 20; and will give a quiet day at Saint Paul's Church, Norwalk, Connecticut, on the twenty-third.

Father Packard will conduct a mission at Saint Andrew's Church, Meriden, Connecticut, February 20-27.

Father Adams will conduct a mission at Saint James' Church, Long Branch, New Jersey, February 13-20.

Brother James will assist Father Packard and Father Adams with their missions.

A VISIT TO THE MONASTERY

It is now possible for all of you to enjoy the beauties of the Monastery here at West Park and see the Religious Life as we live it. The Order of the Holy Cross offers to lend sets of colored film-slide (2"x2") to parish groups and other organizations wishing to learn more about the Religious Life. There are about seventy slides illustrating every phase of our life and work and covering the full round of "a day in the life of a monk." A mimeographed script has been prepared describing each slide. Users will find "An American Cloister" by Father Hughson, O.H.C., helpful in obtaining additional background material and this book is available at \$1.00 from Holy Cross Press. The slides are not for sale, but will be sent on loan for the expense of postage and the offering which is received at their showing. Address requests for the slides to: "O.H.C. Slides," Order of the Holy Cross, West Park, New York.

Notes

Father Turkington made a visitation to the Convent of Saint Helena and Margaret Hall School, Kentucky.

Father Hawkins celebrated the early Masses at Zion Church, Wappingers Falls, New York on three Sundays.

Father Harris spoke at a Community breakfast at HolyCross Church, North Plainfield, New Jersey; and conducted services two Sundays at Saint Margaret's Church, Margaretville, and Saint Mary's Church, Downville, New York.

Father Packard gave a talk on the work of the Liberian Mission at Saint Stephen's Church, Elsmere, New York.

Father Gunn attended a theological seminar held at the Cathedral of Saint John the Divine, New York City.

Brother James gave talks on the life and work of the Order at Saint Luke's Church, Paterson, New Jersey, and Saint Andrew's Church, Meriden, Connecticut.

In Ordo of Worship and Intercession Feb. - Mar. 1955

Tuesday V Mass of Sexagesima col 2) of the Saints 3) *ad lib*—for Christian reunion

Wednesday V Mass as on February 15 —for the faithful departed

Thursday V Mass as on February 15 —for the Confraternity of the Love of God

St. Simeon BC Simple R gl col 2) of the Saints 3) *ad lib*—for the Servants of Christ the King

Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for the Order of Saint Helena

Quinquagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the spirit of love

Monday V Mass of L col 2) of the Saints 3) *ad lib*—for the peace of the world

St. Joseph of Arimathea C Double W gl —for the Priests Associate

Ash Wednesday V Before Mass blessing and distribution of Ashes at Mass col 2) St. Peter Damian BCD pref of Lent until Passion Sunday unless otherwise directed—for the spirit of penitence

St. Matthias Ap Double II Cl R gl col 2) feria 3) of Lent cr pref of Apostles LG feria—for the bishops of the Church

Friday V Proper Mass col 2) of Lent 3) for the living and departed—for the Seminarists Associate

Saturday V Mass as on February 25—for the Companions of the Order of the Holy Cross

1st Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed—for those to be ordained

Monday V Proper Mass col 2) of Lent 3) for the living and departed—for all vestrymen

March 1 St. David BC Double W gl 2) of Lent 3) feria LG feria—for the Church in Wales

Ember Wednesday V Proper Mass col 2) St. Chad BC 3) of Lent—for the increase of the ministry

Thursday V Mass as on February 28—for the Oblates of Mount Calvary

Ember Friday V Proper Mass col 2) of Lent 3) for the living and departed—for the Holy Cross Press

Ember Saturday V Mass as on March 4—for Mount Calvary Priory

2nd Sunday in Lent Semidouble V col 2) SS Perpetua and Felicitas MM 3) of Lent cr—for parochial Lenten programs

St. Thomas Aquinas CD Double W gl col 2) feria 3) of Lent cr LG feria—for Church theologians

Tuesday V Proper Mass col 2) of Lent 3) for the living and departed—for the Confraternity of the Christian Life

Wednesday V Mass as on March 8—for Saint Andrew's School

40 Martyrs of Sebaste Double R gl col 2) feria 3) of Lent LG feria—for chaplains in the armed services

Friday V Mass as on March 8—for the Liberian Mission

St. Gregory the Great BCD Double W gl col 2) feria 3) of Lent cr LG feria—for Church institutions

3d Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—for the perseverance of all penitents

Monday V Proper Mass col 2) of Lent 3) for the living and departed—for Christian family life

Tuesday V Mass as on March 14—for vocations to the religious life

Wednesday V Mass as on March 14—for the persecuted

Note on the days indicated in italics ordinary Requiem and, out of Lent, Votive Masses may be said. Ordinary Double in Lent Mass may be of the feria V col 2) feast 3) of Lent

... Press Notes ...

DO YOU KNOW about the Saint Francis Boys' Homes? They are located in the Missionary District of Salina, at Ellsworth and Bavaria, Kansas. The Director, Father Robert Mize, says that hardly a day passes without someone writing. "Why didn't we know that our *own* Church has a Home for boy offenders?" We have known the Father Director for years, and hope that some of our readers will write him for further information on his great work. Address him at Box 366, Salina, Kansas.

FROM A SISTER. "The parcel of Tracts has arrived, and we are deeply grateful. I have read only three so far, but two of those are exactly what I have been wanting. 'Psychology Reinforced by Religion' answers my own questions re: spiritual healing and suffering. We are scarcely touching the fringe of things here, but our comfort lies in the fact that our dear Lord Himself went quietly on in a very circumscribed area, and if we walk with Him, He will bless our love of Him, and through Him, of our brotherman. Please remember us in your prayers."

DE LUXE EDITION. We have bound some copies of *St. Augustine's Prayer Book* in an excellent quality of genuine Red Morocco, flexible, gold edging and stamping on cover. The backbone is creased, and headbands have been used. The paper is Thin-text and the corners are rounded. A very beautiful book, we think, and it sells at \$5.

OUR BUSINESS MANAGER. As this edition goes to press, Father Drake is preparing to leave, on February 10th, to take

up new work as Chaplain at The Keele Institution, Dwight, Illinois. He will also be on the staff of The Keeley Institute Greensboro, North Carolina.

66 YEARS. With the January, 1955 issue we began our sixty-sixth year of publication. We are the only magazine in the American Church devoted solely to publishing articles on the spiritual life. Our magazine was never intended to be a "news" sheet, and we rarely enter the field of controversy. One of our main purposes has been to foster vocations to the religious life, and it seems strange after all these years, to run across Churchmen who are amazed to discover that we have monks and nuns in the Episcopal Church.

MANUSCRIPTS. All manuscripts, submitted for publication in *Holy Cross Magazine* should be addressed: Executive Editor, Holy Cross Magazine, West Park, N. Y. Return postage should be enclosed.

PRESS PUBLICATIONS. All book and Tract manuscripts should be addressed: Executive Director, Holy Cross Press, West Park, N. Y.

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